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LIFE

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BUSINESS ANNOUNCEMENT

This issue is a direct answer to the demand of friends and students who are especially interested in the work of its editors, J. A. Edgerton and Grace M. Brown. Mrs. Brown's "Studies" are widely read and hereafter they will appear exclusively in this publication.

Mr. Edgerton's work is too well known to require any comment, and he has intended for some time to issue a paper of this kind, so it was deemed wise to join forces in the work, thus making it possible to greatly enlarge the circulation and influence of the magazine.

We have no intention of offering premiums for subscriptions, as we intend that the quality of the magazine will attract those who wish it—and we only want what counts to us freely. We will not force the paper in any way. Those who want it will recognize its message and subscribe for it.

We ask our friends to send us a few names and addresses of those who they think would be interested in a publication of this kind.

The price of this magazine is one dollar a year. Sample copies are free, and we are always glad to send them when requested.

Address all money orders and business communications to Grace M. Brown, Box 411, Denver, Colo.

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A MAGAZINE OF CONSTRUCTION

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Vol. 1.

DENVER, COLO., November, 1902.

No. 5

A HEART-TO-HEART TALK.

If the most important business of the world is soul-culture, then this little magazine should do good; for that is its sole object and aim.

It has no care simply to entertain you; it does not desire merely to instruct you; it has no appeal to make to your prejudices or passions; it aims at but one thing; and that is to awaken your soul.

That is the object of the movement for which the magazine stands: To awaken people's souls.

We did not expect a magazine started on this plane to become immediately popular. But we did expect, and do expect, that those who have come into the con-

scholars of the spirit will appreciate the honesty and unselfishness of our purpose and will become our sincere friends.

We are struggling for the same substance for which religious organizations have struggled all through the ages. That we have discarded forms, creeds, old ideas, all sorts of fetishism, is that we may clear the way and go direct to the Spirit.

We have called our school a School of the Christ Life, for we believe that this life may be lived by people now; that the Christ-Spirit is the heritage of humanity; and that the fountain is in the to-day rather than in some remote past.

We have called our church the Church of the Living Christ for the same reasons. We desire to make this faith a vital, real thing. The Living Christ is incarnate in the human race, if we but come into the realization of His power and presence.

We have called this magazine the Eastern, not because we wish to go back nineteen hundred years, but because we wish to awaken the spirit and purpose of this most perfect of all the world's organizations in the people of to-day. There is much that was known and practiced in the past that must be rediscovered. We need not fear the past, for it is a part of the present. Its results are all here.

This work and this periodical stand for no sect or fad. They seek to form a nucleus for a society, of

rather a collection of people, who desire to advance soul culture.

We want to help people know who and what they are. We aspire to awaken the God within each. We want to help you by giving you some suggestion toward realizing the infinite powers you possess. We do not wish so much to bring you immortal tidings, as we do to show you the immortal tidings in your own soul.

If you sympathize with these purposes, if they mean anything to you, if you are anxious NOW to enter the kingdom of heaven within you, if you have a yearning to become acquainted with your angel, your other self, then perhaps our message to you will not go without some appreciation. If that be true, we want you to co-operate with us, to interest your friends, to get a number of readers for the magazine in your community, and eventually, with these as a nucleus, to start a little school and church of your own.

We would speak to the soul of your soul, that it awaken.



Life is a glorious thing to that man who feels God's love ever burning in his heart.



Anything that is too narrow to embrace all Humanity is too narrow for Christ.

A NEW THEME.

Let others sing the worstest thoughts of old,
That o'er and o'er for centuries have been told,
And make a trade to grind them out for gold,

While 'neath the ban
Of gross injustice, tyranny and wrong,
The people who have borne and suffered long,
Wait for some tongue to voice in burning song
The rights of man.

Let others play at Art; or on their knees
Before old forms and dust of dead decrees
Search 'round for trash to foist on times like these,

When man has won
A height above those ages far and dim,
Where he can see, o'er the horizon's rim,
A golden light, proclaiming unto him
The coming sun.

But these are not my theme. There hangs for me

A harp within the future. Breezes free
Blow, and there comes a wild, sweet melody
Adown the wind.

The promise of that Future I will sing.
That it from present want and suffering

May rise with balm and healing on its wing
For all mankind.

I see no good in singing what will not
Do good to men. Beauty and Truth are brought
From but one source: The striving of our thought
To rise, not fall.

The souls of men reach upward to the light,
After far voices calling through the night,
Up to the Beautiful, the True, the Right,
The Good, the All.

I sing the Coming Race, the Time To Be,
When earth is happy and when men are free,
When Liberty born of Fraternity—
That later birth
Of freedom—among men its lot shall cast,
And shine above the wrecks that strew the past,
Till Universal Brotherhood at last
Shall bless the earth.



A sunny mind is better for the health than an
entire drug store.



Socialism for private profit must be supplanted by
socialism for public good.

LIFE STUDIES

By IONA.

*"The one whose mind is filled with light and wisdom
which is soul pertinent,
And stands on such a pinnacle with all the senses
underfoot—
The mind of such is freed from bonds; His resolution
changeth not."*

If I were asked the strongest desire of my soul, I should say: It is to be free. Not freedom from the discipline which leads to soul-glorification; not to be released from the stepping stone of duty, but freedom from the bondage of things viewed objectively—that I might come into fuller consciousness of the true life principle.

The real principle of existence is freedom. We manifest ourselves by selecting from the universal life the forces which we use in our individual life-expression. We select in perfect freedom, and what we choose and assimilate we become.

There is only the one great central life. Those whom we call good and those whom we call evil draw from the same life-principle, but we are free in our

choosing. We select that which we are. In other words we create ourselves.

All things live by virtue of this great, central life. All the elements of this life which are lasting are continuous acts. Love is a continuous act. It vibrates in construction eternally. When we choose that which is true we are choosing that which lives forever, for all truth is everlasting.

The greatest bondage of earth life comes from holding more than belongs to us, trying to grasp and hold that which is not our own. We are free to choose as much as we can use—no more; no less. What we can assimilate is our own, and when we try to possess more than we can use we transgress the law.

Sometimes we fancy that earthly possessions—such as money and chattels—give freedom. It is the greatest mistake imaginable. The man whose possessions on any plane exceed his strength on that plane is the most wretched soul imaginable. Physically, mentally and spiritually he disintegrates because of his false attitude to the principle of adjustment, because he is in bondage to material things. The only safety for such a man is to become conscious of his position in the universe and realize that he is only a steward for the Master. All things are only related parts of the whole, and justice demands polarization and adjustment.

What barriers we raise between ourselves and the

light! Oh, civilization, what crimes are committed in thy name! How can a world progress in spiritual understanding when money is the mighty power, self-interest the guiding star, and duplicity the ruling passion. All are the delusions of a form of civilization which is leading men into a barbarism as cruel as any condition of the dark ages.

The time of true freedom has come. Many great souls are here to declare that truth alone can make men free. All that has been kept secret for ages must now be made plain. The truth belongs to each and every longing soul, not to the few, and freedom is the birthright of all.

When Christianity became sectarian it separated from spiritual things and went into bondage. It passed from the spirit of love, the Christ principle—which means living things—to a historical, creed-bound Christ.

Now is the time of release. Instead of the gospel of dread and personal reward we will have the gospel of freedom and love to all men. Instead of demanding all, we will give all, even ourselves, to the service of the living, loving Christ-principle, which is the constructive force which unites us in oneness with all life.

The very first step toward freedom is to let go of all fear—unclutch as it were. What have you to do with unreal things, such as ambition and greed? Such bondage causes indifference to real things, breaks your

will and renders you so negative to truth that things which you may call failures result. Then you may not realize that failure was your only way out of the condition in which you have placed yourself, and you may be very unhappy about it until you mount upon the rock of your failure and come into greater understanding and freedom.

These things which are objective are purely material and only relative. They are not true until we assimilate the good in them and make that part true. One great barrier which is so hard to tear down is sensitiveness. It blinds us utterly until we overcome it, or rather, raise it into its higher vibration, where it becomes of incalculable value to the developing soul. We are so sensitive to the opinion of the world as well as to the thought of those we love. We fancy some one is ungrateful! Well, suppose he is? Silently let go. Be conscious that no man owes you anything. Suppose you think somebody has been unkind to you; false, perhaps, what does it matter? You know the real man is not false and the external man is only expressing himself from the outside, or perhaps he is only false from your view-point. He may ring perfectly true from his own.

You are not your brother's keeper, and you cannot judge. Free yourself at once from any thought of resentment by sending him thoughts of love. If you fancy he is your enemy, help him to come into

freedom as you will, by manifesting the love spirit in your heart toward him. The free man can have no enemies. He is only conscious of the true, and cannot perceive the undeveloped, relative good which is sometimes called evil. The only enemies a man can have are those within himself. If he can conquer his innermost enemies, he will have no trouble from outer ones.

Dare to think. Dare to be true. In silence pursue the path pointed out by your soul, regardless of what the world may say, or of any obstacle which it may throw in your way. Don't let things hurt you. If your heart is broken in the effort you are not free. The heart of the free man is impenetrable with its great constructive force.

The free man knows things because he has lived. He has selected from the universal life-energy the experiences which will enable him to live always. No man truly knows anything which he has not experienced. Talking about things, theorizing about them, is not experience.

Right thought, right speech and right action: and the greatest of these is right action, because it is the three in one. Faith, Hope and Charity, and the greatest is charity, because it is all—the completion of the triangle. Right thought, right speech and right action are known as the first triangle of Pythagoras, and upon it he bases his great philosophy that man

must weave for himself and attract from out the universe to himself the force which results in right thought, right speech and right action.

Once upon a time there was a wise old Indian chief who was asked what constitutes greatness in man. He unhesitatingly answered: "He is the great chief who speaks little and does big." Action, experience is the avenue of all progress, and all progress leads toward freedom.

After all the true plane of freedom is in service. It seems contradictory, doesn't it? Absolute truth and relative truth frequently seem to contradict each other, as when the great teacher said: "To lose your life is to gain it."

Ask a mother with her baby if she feels any bondage in the service she is rendering the world as she gives her time and her strength to the little clinging life which holds her so closely bound. She will tell you how free she is because she loves to serve.

To be sure the mother-love is selfish, but it leads to unselfish love. It is one degree beyond self-love toward universal love, where you serve, not because of your personal love, but because of your universal and divine love to all. That is freedom, to love all men equally. The more universal your love the greater your power of service; the more exalted your freedom. Free yourself from ambition, from vanity, from pride, from greed, from avarice, from dogma, from creed.

Destroy your idols and become as a child in heart. Then only are you free.

Did you ever think of the difference between attaining knowledge and acquiring knowledge? You can only attain when the barrier of selfishness is down and you have come into the light of freedom. You can acquire knowledge, but it is not the knowledge of selection through experience, and is not the knowledge of eternal life.

Liberty knows no law but that of following the highest impulse of the soul; knows no fear but that of injuring a fellow creature even so slightly; knows no motive but the love motive.

There is only one reason for doing or not doing anything. You either want to, or you do not want to. You live because you desire to live. You express yourself in the way of your desires, and when you finally give up the body you do so because you desire to. It all rests with you. If you have placed yourself in any bondage where you seemingly are not master of yourself; if you have bound yourself by habit or self-love, it is your own fault, and the one thing for you to do is to raise your vibration. Come into a free plane of action where you can think according to the dictates of your soul and act in response to your thought.

Let your thought, speech and action be harmonious, else you are not free. Let your thought be concen-

trated and pure; let your purpose in life be noble, and you will soon find yourself in freedom.

Of all things don't make excuses. If you forget to do a thing it is a sure sign you did not want to do it, we never forget things we want to remember. You must realize that you alone are responsible for your actions and you can blame only yourself for anything remiss. To be sure you may be in bondage to conditions for a time, but you have placed yourself in that bondage and it rests with you to master the condition. Does that seem hard? Let us see. Suppose you have work which seems unpleasant, drudging, when your ideal is so different. Why not raise the vibration of your work by loving it—wanting to do it. Then you bring it and yourself into freedom. You love it by concentrating your best effort on your duty. Then you raise the vibration of your work and soon you are master of it and it comes time for you to select something more harmonious. You must always master and assimilate that which you have chosen before you are ready to enter another plane of service.

There are so many ways of coming into freedom, if only we will be true to ourselves. It is only the truth which can make us free. The soul-demands are always for truth. It always insists upon freedom of expression.

The greatest desire of the soul is for the constructive force of love. Love frees all things. Love

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is the constructive force of the universe. Love is mighty. Love is true. Love is free.



THE AWAKENING.

We announce the awakening. The divine incarnation was not an isolated event. The higher consciousness of man reveals God. It is impossible to investigate infinity. Through the enlightenment that comes with spiritual elevation man realizes that the circle of his being is boundless. In the words of Alphonse Constant, "There is no God but God. There is one Being, and that is Being."

We appeal to ethics and religion, as against the claims of expediency. We appeal to living principles, as against the makeshifts of legislation. We appeal to the higher emotions and intelligence of man, as against cold calculation and prudent policies. We appeal to ideals, as against tradition; and to spiritual insight as against schools and systems. We appeal to the prescience that forecasts the future, as against the sciences and philosophies that subsume the past.

All we lack is the courage to believe in ourselves, to believe that what we are is but a beginning, that man is a child, that civilization has yet to find the true sources of nutrition and growth.

The glory of the past was to plant in us the germ

of the fulfillment of days to come. All living seeds of future growth are in us, in the keeping of you and me and of our kind. The present is the womb from which perpetual new births emerge.

The dead germinate. "Even the corpse would not decompose were it dead." The life that was and that is to be, is in us. The past with its imperfections and incompleteness demands that we should make amends for it. We must justify what was to what is to be. We are not come to destroy but fulfil. Humanity has just begun to live. Laws, institutions, creeds and systems have been the cradle of the soul.

First superstition, then orthodoxy, and now, a fearless and faithful activity. We doubted ourselves, that we might believe in God. We doubted Nature, that we might hope for heaven. We doubted science, that we might cling to miracles. Our doubts were useless. Nothing can resist the urgency of growth. The child crying for stars that he may play with them, becomes in time an astronomer.

Let us deny nothing. Let us hope and desire. Let us create what we desire. We shall have science that will convince all. We shall have art that will spiritualize all. We shall have religion that will unite all.

What man is, more than the beast of the field we shall yet be more than we are. When we are wide awake we shall laugh at our dreams. With the growth of reason theology made way for science. With the

growth of the soul science will make way for intuition and the mystic insight. The creative man shall supersede the tentative man.

Anything, so that the life within us may unfold! Behind you are a thousand centuries of preparation. Around you are the exhaustless resources of universal beginnings. Dare you not venture so wide beyond yourself? You do not know what you are and what life may be, or you would not tremble so. That tiny light of consciousness that you call "yourself" is only a glimmering of the eternal flame.

There is a divine selfishness. Your egoism has been too narrow, that is all. You have been trying to satisfy yourself with external appearances, with the dancing shadows of life. Self-indulgence is not self-fulfilment. You have thought meanly of others because you did not estimate yourself at anything like your true value. There is that in man that is equal to the highest.

Believe in yourself! There is no alien divinity!

VICTOR E. SOUTHWORTH.



"Ask gently and lovingly of Him until thou receivest; for if thou cease to ask, thou must complain of thyself only, and not of the Infinite. Ask in love and truly through love thou shalt receive, for love is the secret of life, and this is the pathway to God."

THE SELF—WHAT IS IT?

Throughout the ages Self has been considered by sage and philosopher as that internal Ruler—the Immortal Being. It is the in-dwelling power of the soul. It is that which actuates the mind into action. It is that which sees but is unseen; that which hears but is unheard; that which thinks yet remains unthought.

It is the undecaying principle underlying all that IS, whether manifested or unmanifested. The recognition of this never-dying Self is the bridge leading unto Immortal Life. And here and there may be found one who, having closed his eyes to sensual life has had the ineffable joy of seeing the SELF!

The Self is the centre of existence. From this centre may be gathered all helpful vibrations that shall go toward the expression of the best we know. It is the Great Heart of the Universe, just as the heart of man is the motive power of the physical body. And as Man is a corresponding Law of the Universe, we must conclude that the centre of Man's existence is the Self. When we have found the centre of our being we have found the SELF.

The Self can only be seen with the faculties of the mind; there is naught in it that can be cognized by the senses. It is beyond all fear of what is in the power of man to bestow or withhold from us.

Self is that Infinite Spirit which is Self-luminous.

It is that supreme love united and rooted to the heart of every living being. It is the father of all manifestation. He who finds the self finds the centre of the Silence; he who finds the centre illuminates his environments by his presence. This one values his existence and sees that nothing interferes with the soul's happiness and purpose. He knows that one happy soul makes it possible for many others to be happy; that one soul with a purpose is an inspiration to others to live a purposeful life. It is a blessed privilege to know that as we are happy and gladsoe so does all the world become happy and glad. Look to it, then, that no one tempt the soul out of the potent path of Self. Did some one seek to take your life, would you not offer defense? Then should you guard the happiness of the soul.

The knowledge of Self cannot be found by one who lacks fertility, nor is it attainable save through concentrated effort of the soul. The soul is not the Self, but the individualization of the Self—the Spirit of Truth! When the Spirit speaks the WORD "Let There BE" then is the soul generated, and once generated and given birth to, it becomes individualized and is a law unto itself. This law should not be interfered with by thought, word or deed. By interference and undue influence the soul is apt to become warped or lopsided. This lopsidedness is the cause of all tragedy and comedy in life. Those who have chosen to work out their redemption according to their own idea of

salvation must not be disturbed. We are not to touch them with our thought, lest we retard their work. We are not to disconcert them by inharmonious action, lest we see them disintegrate. But we are to be ready to help them in time of need. We are to be ready with a message, not only to speak it, but ready to carry it wherever we may be sent, to those who hunger and thirst after righteousness!

As the soul becomes more and more individual so is it more completely garmented in the Spirit of Self. This garment is the expression of the soul and the expression is governed by Man's conception of Self—God.

Self is that Changeless Omnipresence called the Spirit or the ALL GOOD. It is BEING! This Changeless Principle is expressed through the mentality and stamps its presence upon the individual soul. But in manifestation it remains more or less limited and hidden, because, there it is affected by every passing shadow or condition of environment. Strength and character, love and energy, constitute Man's individuality or the power of the soul for SELF-Expression. It is through concentration and obedience to our conception of Self, that we bring the body into fuller and fuller expression of Immortality.

We unfold the soul through knowledge. We expand the power of the soul by becoming conscious of our

knowledge. Conscious knowledge is knowing that we know! It is conscious consciousness! The realization of what we ARE, and of what we may become because of what we ARE, enables each soul to generate vibrations of such high potency that the accomplishment of any desire may be verified and proved by the manifestation of the desire. Within Man is held the full power of the SELF. There is only One POWER and the man who is conscious of this knowledge may bring forth whatever may be conceived in his own mind.

Our limitations exist largely because of our lack of consciousness. And the best way to break down these limitations is to think of mankind in the same manner as we think of Self or God. Insist upon the Divinity of the human race, under all circumstances, even those who seek to mock at the claim. Let us have the courage of our convictions. Let us prove our knowledge a reality. Let us claim all day and every day, the Divine nature of every man and woman we meet, despite the contradictions. An entire belief and unshaken faith in Man as Divine will never fail in demonstration.

The soul which, while in the body, lightens and lifts itself to even faintly know and comprehend the Self, having become conscious of the good and the true, can never slide back to the contrary belief. For having once recovered its wings, it is eternally enamoured thereof and becomes oblivious to that which is called

evil. It can never again depart wholly from its eternal home in the Self. Such a soul desires its freedom and will hasten toward that which is true; but the soul that has not discovered its true home, loves bondage and remains for the time being a slave to the outer law.

To know the Self is to recognize the Truth; but to fully comprehend the Self is to become One with the Truth. Such an one will shun the housetops and will seek secluded places, nor is he ignorant of his destiny.

Self-consciousness, rightly evolved, tends toward the making of Man a God!

The Self is the sovereign master of each soul—the schoolmaster of each incarnation!

The Self is the Voice that sings to the soul of its deliverance!

Self is not only the first Cause of existence, but it is the Eternal One!

In the knowledge of Self the soul finds refuge—a fountain where may be drunk the water of everlasting Knowledge.

NANCY MCKAY GORDON.



The spirit of independence is in the air. Men are coming to a democracy of worship, when each soul shall be its own priest and go to God direct.

A SEEKER FOR TRUTH.

The following letter from a wide-awake business man in Iowa to one of his friends, shows up in a very clear and forcible manner that those men who are not regarded as especially religious, are after all more in touch with the times than they are given credit for and can give very practical suggestions, to say the least, to those who profess to teach the oracles of God:

"I am interested in your account of the new movement in Denver you seem to be inaugurating. I may not, however, be in accord with it. But at least will investigate and I enclose \$1.00 herewith for the paper you mention. I am probably less religious than you take me to be, but at the same time I belong to a very large class of men in this country who are probably more religious than they are given credit for by church-goers generally.

"If my memory serves me right, the cardinal doctrines of the Esienes were: *Love of God, Love of Man and Love of Virtue*. In these respects I am with you. I have probably a greater reverence for the Almighty power that rules the universe than do many who profess to be on intimate terms with Him—as do some of our clergy.

"I believe in the Brotherhood of Man, as I previously wrote you, and that the good of all is the good of one, and the good of one, the good of all. I

believe in virtue, for virtue's sake and because it brings happiness and comfort to man. I do not believe in the commercial article of virtue which is reluctantly practiced here, only to be paid for hereafter at a higher price by the Almighty. I belong to that large class of men, who engage in active work, in mercantile, manufacturing, and professional life, are in close touch with the active progressive spirit of the age. I am optimist enough to believe that we are moving forward and not back. I have no reverence for the past except as it holds the gems of truth and beauty. Error, however saintly its clothes are or ancient its face, I have no sympathy with.

"This class of men of which I am one, may at times think wrongly, but they think consecutively and forcibly and they see many things that keep them out of the churches of the day. We see the human race constantly uplifted, made better materially and spiritually, by the discoveries of knowledge in all branches of human effort.

"We see science piercing the clouds above, the ground beneath and the air we breathe with its wonderful discoveries.

"We know these truths thus laid bare to human progress are the truths of the Almighty power that rules the universe, be it a personal or impersonal God, and we constantly find not only our rewards for this knowledge in our immediate life, but we find for-

ever an invitation to prove (or—no barriers are set up but those of our own ignorance. The field widens as we rise to vast extent and to a wonderful beauty and harmony—(controlled by law). We see the men of the world, its doors of death, founding special institutions devoted to certain lines of investigation, founding schools, colleges, libraries, hospitals, etc. And where do we find the churches in this triumphant march of progress? They are nearly all hanging back, fearing the doctrine of evolution because it conflicts with more ancient accounts of the creation of the universe, fearing the knowledge of geology for its contradictions as to the age of the world, with the biblical account of the latter, fearing higher criticism of the bible, hanging to old moss-grown creeds, and believing rather in a few ancient Greek manuscripts than in the wonderful light of scientific knowledge that is spreading over the world. The Truth is God Almighty's wherever it may appear and a religion which shuns the light of day, which has to be dragged forward instead of leading, is not the religion for the men of to-day. Whether we need a new religion or a regeneration of the old, is for others to settle who study that phase of the question. As for me, I am waiting for something better. It will come; for a broad cultivation and spirit does not extinguish the religious nature of man, but rather enhances it. A man does not need to be superstitious and ignor-

ant to be religious (as seems to believe our Roman Catholic Church). The religion of Christ is living, not because of miracles, but because of its inherent truth, which glows brighter and brighter as time goes on, while the religion of the Churches (wed to a host of creeds and doctrines formulated in the dim past) grows duller and duller. We need a church that will lead and not be led in man's upward march in knowledge and in character. It would seem that the religion of to-day stands almost amazed and fearful of human effort and advancement, and standing thus, seems rather as an impediment than an aid to it. This should not be. A religion based on eternal truths need not fear the light of day. But a religion based on doctrines and grounded on the ignorance of the past, has much to fear. The *lives* of the Essenes, if I remember rightly, had much in them of the true spirit of the religion needed to-day, and probably your paper is well named.

"They stood for simplicity, for healing, for labor. They chose character, rather than creed. And these are what we want now. *Love of God, Love of Man and Love of Virtue*. They appeal to all, and are the essence of the teachings of Jesus, as every religious man knows.

"These ideas, while poorly expressed by me, who seldom venture to talk on such subjects, are the unwritten thoughts of thousands of other men. These

men are conscious of the defects of the Church of to-day, though they make no active expression of their disbeliefs for fear of wounding others. They stand, therefore, in an unconsciously expectant attitude of something better; their religious feeling not extinguished, but temporarily suspended, and they lean to all sorts of ideas in the interim. Meantime, the great ball of human progress rolls on, slowly it is true, but surely.

"As error cannot check it, so not enthusiasm cannot hinder it much, and while I may live to see the new religion, I have faith in its coming—faith in that element or nature that causes the flesh to heal and void itself of hurtful things—faith in the great creative power which has vouchsafed to us the beautiful gift of sensibility and life and hope, and without which we are sufficiently punished forever."



The ice of intellectualities must be melted by the fire of divine love and become a warm stream of unselfish deeds, before they can be of practical benefit to humanity.



Until a man begins to rise out of his selfishness, he has no conception of the glory and beauty of the Christ spirit.

DAWN.

The conviction and consciousness with many that we have come into another, a distinct condition of spiritual life, is so potent and universal that the endeavor now with these souls is to adjust themselves to this new condition. Old theories, bases, dogmas, no longer assert their former power and with some they have been entirely outgrown.

Dawn is here and now. Not daylight only, but runs up and several hours high at that. Its radiant beams are giving the light of life to all the sons and daughters of men. A large minority have their faces turned full and square to the east, while the rest are at varying angles of receptivity. The consciousness that man is not essentially flesh and blood, but *spirit* and one with God, that in Him we live, move and have our being, and that His being lives and moves in us, *has come to stay*.

Like the Master, the awakened soul says. "I and my Father are one." He, as a man, was accused by the religionists of his time of blasphemy. How grand his sweet, yet strong, refutation of this slander when He replied: "If he called them Gods unto whom the word of God came (and the scripture cannot be broken) say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said I am a Son of God?" The Greek article is not

in the original, but has been inserted into the English version by the translator. He simply told them in effect, I do not claim to be God Almighty in any distinctive sense. I am a Son of God—the same claim made long ago in your writings for all men. See John, 10th chapter, 35th and 36th verses. Also Ps. 82 & 83.

Man then as man is a child of God and as a child, is one in nature, one in interest and one in destiny with the Father. Glorious truth now being realized by the clear minded souls the world over, and settling down into the consciousness of all!

J. L. HARRISON.



It is said by many that practical altruism is impossible, and yet it is the very essence of the teachings of Jesus and His apostles. Jesus said: "Do good and lend hoping for nothing again, so shall ye be children of your Father which is in heaven." And Paul said: "Look not on your own things, but the things of others." That is, look after the interests of others. Here then is the command to live for others; and that it has been obeyed, let the lives of the saints of all the ages be the proof.



God is not a God of the dead, but of the living; and His spirit is in the living cause of to-day.

WITH WESTERN EYES.

NEW YORK CITY, October 17, 1902.

DEAR ESSENE—There is no use denying the fact that I am in love—completely fascinated—utterly enthralled—by this great, glorious New York.

Strange, when I have spent weeks, even months, here and never cared very much for it, that suddenly the real New York is revealed to me. I am breathing its life, sensing its conditions. I see it all radiant with its outside glitter, all quivering with its under-current of passion and tragedy, but always beautiful, always great, always teeming with intense life!

Such a lovely October day! Surely the Colorado sunshine is no brighter. I wander up one street and down another. I lose myself in this busy crowd. I forget everything except that I am coming more and more into oneness with all humanity, as I am blending heart-to-heart with souls in this great metropolis.

Some way New York reminds me of one of her lovely daughters I met to-day. So gracious, and yet so haughty. Such smiling lips and such weary eyes.

And I talk to people, and find wonderful lessons everywhere. Yesterday I sat on a stone step with a dear old apple woman, and we had such a nice talk. She told me how she came to New York when she was seven years old. Dear me! that was so long ago I wondered if there was any New York so long ago; and

she had never been away from it! "Do you love anybody or anything but pennies?" I asked her, for her world evidently had not reached dollars. While she was looking at me in amazement—it might have been horror—~~someone~~ my best friend, said to me: "lone, come on, will you never learn to be respectable?" and I said: "I truly hope not." But I saw I had made some mistake, and my visit with the dear old apple woman was over.

To-day I take a cab and drive up Fifth avenue. Isn't this gorgeous? Was there ever such an object-lesson as here? My heart aches with this magnificence, when I know how different it all is just a few blocks away! No wonder I see New York as a beautiful creature with smiling lips and oh, such weary, sad eyes!

Well, I don't want to solve social problems to-day. Let us have a change of scene; so I take a car and ride down Broadway. Isn't it the most bewildering street in the world! We ride for miles past marvelous stores, and I wonder if anything unusual is going on to attract these thousands of people rushing so madly for something. What is it, do you suppose? Could the race for money cause such agony of expression as I see on so many of these faces?

Let us get off here at the foot of Broadway and walk through Battery Park. A breath of the ocean will refresh us, and perhaps still the wondering why.

I will take things as they are and ask no questions.

I sit on a bench beside a man who has crutches standing by him. He looks longingly out to sea. Again I wonder why—and I say to the man: "Are you ill?" "I have been, madam," says the man. "Tell me about it." So he tells me of things near and dear. He is homesick. America is a disappointment, and he has only touched the border land as yet. He wants to go home. "Do you belong in America?" he asks. "I am from Colorado, but I belong to all humanity." Now he looks bewildered, so I change the subject.

"What is that little boat coming so near?" "Oh, that is the excursion boat to the Bartholdi statue; it takes half an hour for the round trip." "Can you walk?" I ask. "Yes, madam, with these——" "Do you want to take a boat ride?" "Oh, but it costs a quarter." "Well, I have an extra quarter; will you go with me?" So we go out on the bay. The little swaying boat rocks in the sunshine, saucily rushes in front of the huge ferry boats, and follows boldly in the throbbing wake of the great ocean steamers. And I am supremely happy. I forget the problems; forget everything but the fact that the world is a glorious home and that humanity is one.

Now I know why I love New York. I am coming into a broader vision of the whole. I am more in touch with the world and all of the children of

earth. I am realizing the oneness of all life more completely. It is not New York that I love. It is all, love.



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